

PAPISTS.

Relating to them.

*The Fallen State of the P O P E from
P E T E R 's, and of the Church of Rome,
from what it once was.*

In Love to the Souls of those who have any Up-
rightness in their Hearts towards the Lord (but
through Ignorance are held in Bondage) that
they may be Awakened, and see where
they lie.

And if any shall smother these things, lest they should
come to the Sight or Knowledge of that People, let them
be assured that they have not washed themselves the Guilt
of their Deeds.

William Tomlinson 1757

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TO THE
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AN
Awakening Voice
TO THE
PAPISTS,

Declaring to them
The *Fallen State* of the *POPE* from
PETER's, and of the *Church of Rome*
from what it once was.

WHEN I look back, and view that pure State and Condition of that Ancient Church of Christ, which was first planted at Rome by Paul (as I suppose) that chosen Vessel of the Lord, and afterwards Watered by him, and Refreshed and Comforted, and Instructed and Strengthened by his Ministry, and by his Epistle to them, which is full of Heavenly Doctrine and Consolation; and when I compare their State now with their Condition then, the Words of the Prophet Isaiah concerning Jerusalem, arise in my mind concerning Rome, *How is the Faithful City become an Harlot! It was full of Judgment, Righteousness lodged in it, but now Murderers. Thy Silver is become Dross, thy Wine mixed with Water; thy Princes are Rebels, and Companions of Thieves, every one loveth Gifts, and followeth after Rewards; they judge not the Fatherless, neither doth the Cause of the Widow come before them; Therefore thus saith the Lord, the Lord of Hosts, the Mighty one of Israel, Ah! I will ease you of mine Adversaries, and will bring mine Enemies.*

as is *Israel*, so it hath herein happened to *Rome*, That as they fell from a more Intire State, to a Corrupt and Rebellious, so hath *Rome* fallen from that Integrity and Purity which the Church of Christ there, was first brought forth in, to a Corrupt, Erronious, and Dismally Dark Condition, and is become a very Sink of Sin and Wickedness: And therefore the Words of the Prophet do every way as aptly fit her condition, as they did the *Israelites* of old.

You that are of her Alliance, look not upon these words as Rail-ling; for my Heart is not in Bitterness against you; but in Compassion to you for your Good, it desires to set before you something of the Danger you lie under, and consider it not; Being involved in Darkness by Principles that have risen out of the Bottomless Pit, but were never taught by Christ, and therefore are you held as in Chains under the Dominion of the Man of Sin, the Son of Perdition. Neither are these words Rail-ling, as I shall make it manifest to you that have Eyes to see, and Hearts to consider thereof.

I say therefore, in plain and open terms, The *Popes*, to whom you subject your selves, they are not what you take them to be; nor can they do that for you which you expect from them: They cannot give you Pardon for your Sins, being themselves in the Gall of Bitterness and Bond of Iniquity. Think not these Harsh or Rash Words; I will prove them to be so, and that from *Peter*, whom they boast of, as if they were his Successors. And do you also learn with me the same Lesson from *Peter*, that you may the better know both your own State and your *Popes*.

Take your Bibles and Testaments, if you have any, and read *Acts* 8. where you will find, That when the Gospel was first planted in *Samarita*, there was one *Simon*, who beforetime had used *Sorcery* in the same City, and bewitched the people of *Samarita*, giving out, that himself was some great One; to whom they all gave heed, from the least to the greatest, saying, This is the Great Power of God (thus the blind people took the Powers of Darkness to be the great Power of God). But this *Simon* the Sorcerer, beholding the Miracles which *Philip* did, and hearing the Doctrine of Life held forth by him, believed, and was bap-
tized,

1220, and continued with *Philip* as a right Disciple. Then the Church at *Jerusalem*, hearing that *Samaritis* had received the Word of God, they sent unto them *Peter* and *John*, who prayed for them, that they might receive the Gift of the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the Name of the Lord Jesus; then laid they their Hands on them, and they received the Holy Ghost. Now *Simon Magus* (as we may call him for Distinction sake) he was with them and remained all this while as a Disciple of Christ, and undiscovered to be what he was: Well, how came he to be discovered? What was the Discovery of him? (mark it) even that carnal thought of his Heart concerning the Gifts of God, and the Mysteries of his Kingdom, that they might be purchased with Money, and he manifested this his Thought by his Words, in offering Money to the Apostles for that Power, to give the Holy Ghost, as they did. Then said *Peter* to him, ver. 20, &c. *Thy Money perish with thee, because thou hast thought that the Gift of God may be purchased with Money; thou hast neither Part nor Lot in this matter, for thy Heart is not right in the Sight of God; repent therefore of this thy Wickedness, and pray God, if perhaps the Thought of thy Heart may be forgiven thee; for I perceive that thou art in the Gall of Bitterness and in the Bond of Iniquity.* Observe, there was nothing at all objected against him of his former Sorcery, in Way of Discovery of his Condition, but only this present Thought of his Heart, that the Gift of God was to be purchased with Money. Now if that Thought discovered such a Condition then, it discovers the same now, and at all times, and in all Persons, wheresoever it is found. It is a certain Discovery, and by it *Peter* certainly perceived him to be in the Gall of Bitterness and Bond of Iniquity, and saw that his Heart was not right in the Sight of God, and therefore excluded him from having any Part or Lot in those matters of giving the Gift of the Holy Ghost.

Now if any say, *What is thou to the Pope?* I answer, He hath the same thought, therefore he is in the same Condition with *Simon Magus*. That he hath the same thought appears manifestly because he sets at Sale the Pardon of Sins, a Gift of God, which cannot be purchased with Money. If you say, He knows bet-

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ter, and hath not such a Thought as Simon Magus had: I answer
either he hath such a Thought, or he hath not. If he hath
not such a Thought, but knows better, and that the Gift of
God cannot be purchased with Money, then is he the vilest
Wretch and greatest Chear in the World, to set that at Sale
for Money, which he knows cannot be purchased with Money,
and so to delude the Souls of Thousands and Thousands to their
Perdition, in making them believe and depend upon his Par-
don, and to purchase it with Money. If he hath such a Thought
then he is where *Simon Magus* was, in the Gall of Bitterness and
Bond of Iniquity. And in the Authority of the Truth I declare
him to be so, and that his Heart is not right with God, and
that he hath neither Part nor Lot in this matter of giving the
Gift of God, which cannot be purchased with Money. And
whereas he boasts of *Peter* as being his Successor; by *Peter's*
Words is he cut off from *Peter*, and grafted into *Simon Magus*,
and so is Successor in his Spirit to *Simon Magus*, and what help
can you expect from such a one.

You that are learned among the *Papists*, for shame awake out
of your Sluggishness, and inform your People better, and
let them understand the Danger they are in, who thus hazard
their Souls upon a Man that is one with *Simon Magus* in the Gall
of Bitterness and Bond of Iniquity.

Let it be granted you that *Peter* was at *Rome*, and that he and
Paul abode there, and instructed the Church there: What will
this avail as to Succession of *Peter*. It is not succeeding in Place
or in any outward Concern that makes a Man a true Successor
of those Holy Servants of the Lord; but only a continuing in
the same Spirit and Doctrine. Now the *Pope* continues in
neither, he is of another Spirit, contrary to *Peter's*: Nor
doth he abide in *Peter's* Doctrine, as will be manifest from
Peter's Words. That he is of another Spirit is plain by what
hath been already said; *Peter* judged him that thought the Gift
of God might be purchased with Money, he judged him by that
very Thought to be in the Gall of Bitterness and Bond of Iniquity.
But the *Pope* being blinded and not favouring aright the Things
of God, he doth not judge so of them that have the same thought
now. If he did, he must needs judge himself to be such a one,
and

and all the *Popes* that ever have been, who have set to Sale their Pardons and Indulgencies; for the Buying and the Selling of the Gifts of God for Money arise both from one Thought, to wit, That the Gift of God may be purchased for Money; and so both are in the Gall of Bitterness and Bond of Iniquity. Therefore be not deluded in thinking him to be *Peter's* Successor, because he may be in the same City, where *Peter* once was, and there usurp Authority over the Consciences of People, which was never given of God. For he is a Stranger to *Peter's* Spirit, yea and is grossly ignorant of, or rebelliously disobedient to *Peter's* Doctrine, as I shall further demonstrate from *Peter's* own Words, 1 *Pet.* 5. *Peter* writing to the Churches, exhorts the Elders of them after this manner. The Elders which are among you I exhort, who am also an Elder and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed (now mark his Exhortation) Feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint, but willingly, not for filthy Lucre, but of a ready Mind, neither as being Lords over God's Heritage, but being Examples to the Flock; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory, that fadeth not away.

From this Doctrine of *Peter* the *Pope* differs in many things.

1. He doth not make it his Business to feed the Flock of Christ, as *Peter* did, and as he exhorted other Elders to do, to whom he commends the Episcopacy, or Care to watch over their Souls. And there was never any appointed Bishop among all the Churches, by any of the Apostles, but in Order to that Work of feeding the Flock. But the *Pope* hath found out a new Work even to rule Nations with the Carnal Sword, as the Princes of the Nations do, which was in plain Words forbidden by Christ, *Mat.* 20. 25, 26. Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are Great exercise Authority upon them, but it shall not be so among you. What can be spoken plainer? Therefore *Peter* here exhorts the Elders, doth not thunder them with a Domineering Bull, as the *Popes* do, but exhorts them to their Duty. And *Paul*, he saith plainly, The Weapons of our Warfare are not Carnal, 2 *Cor.* 10. 4. Let the *Pope* shew where he hath his Fellow among all the Churches of Christ

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Christ in the Apostles Dayes or for many Generation after, where any were chosen *Bishops* but to feed the Flock, he is grown as far different from the Apostles, yea, from the many succeeding *Bishops* of *Rome* after the Apostles Dayes, as a Leopard or Wolf is from a Lamb, as may easily be made manifest.

2. He differs from *Peter's* Doctrine in desire of filthy Lucre; Not for filthy Lucre, saith the Apostle. But the *Pope* out of his desire of filthy Lucre, sets at sale what he accounts the Gift of God, as is shewed already, unless he will blasphemously say, that the Pardon of Sin is not the Gift of God, but his own exclusively. And I cannot think that the *Pope* is so palpable a blaspheming Miscreant as to say so, though he blasphemes in other things, which he perhaps is not aware of, and which may in due Place be minded, if God will. But here I desire the Reader to note, that what is here said of the *Pope*, is applied not to any one particular Man of them only, but to that State of the *Papedom*, which makes them all guilty of these things that come into it.

3. The *Pope* hath turned his Back of these Words of *Peter*, Not as being Lords over God's Heritage, but being Examples to the Flock. That he Lords it over God's Heritage is so manifest in the World that I think few will deny it, it being so apparent that he Lords it both over the Bodies, Souls, Consciences and Estates of People. I think Kings and Potentates may bear Testimony of this, as well as others, seeing they have felt his Power in dis-throning some and enthroning others, and waiting attendance at his Gates till he was pleased to look upon them. Oh *Lucifer* whether art thou risen I darest thou look *Peter* in the Face? that Holy Humble Servant of the Lord, whom thou boasts of as his Successor? No, that Pure, Holy Humble, Heavenly Presence of *Peter*, if thou shouldst behold it would smite thee to the Dust; thou art not able to behold his Words without Guilt upon thy Conscience, much less his Presence. How canst thou look these Words in the Face, *Neither as being Lords over God's Heritage?* If any shall say, he is not a Lord over God's Heritage; let him shew how many Degrees higher he can be then he is, and how he can Lord it more then he

he doth over Men's Bodies and Consciencs, thundring out his Bulls against those that break from under his Yoke, and flee from under his Bondage for the saving of their Souls; and so setting his Subjects against them, and animating them to destroy such.

4. And for being an *Ensamble to the Flock*, he is far from that, from being such an *Ensamble* as *Peter* would have him; for certainly *Peter* who was so well acquainted with the Lamb of G. o., Christ Jesus our Lord, would have Elders and Bishops to hold forth his Example to the People, Meekness, Lowliness of Mind, a Saving Spirit that came not to destroy but to save. Now if we look no further then these principal things: How can a Proud Man be an Example of Humility? How can a Lofty Mind that exalts it self beyond all Patterns of Holy Apostles or Bishops, be an Example of Lowly-Mindedness? How can he that smites Righteous Men, be an Example of meekness in Suffering for Righteousness Sake? How can he who destroyes harmless Mens Lives who suffer for their conscience Sake, be an Example of saving Mens Lives? He whose Principles lead to Blood, how can he hold forth the Example of Christ the Saviour, who came not to destroy but to save? but the *Popes* have been Examples of the contrary, of Cruelty, of Persecution, of Blood. Therefore from their Examples and Principles, what Beating, what Stocking, what Imprisoning, what Tortures and Cruelties, what Hanging and Burning with Fire and Faggot, what Massacrees and Inhuman Butcheries have been committed and acted by their Subjects? Oh, the Cry of Blood cries loud against thee, thou Bloody Mystery of Iniquity. And thou Proud *Lucifer* who art got to the Top-Stone thereof, and binds all the Building together and sits as Head, how is thy Countenance stained with Blood? the World rings with thy Cruelties and Massacrees. Is this that wherein *Peter* bid thee be an Example to the Flock? Art thou his Successor herein? for shame hide thy Face, come down and hide thee in the Dust, and wash thy Bloody Face, that thou mayst behold *Peter* with a better Countenance. Was ever any of Christ's Disciples encouraged or countenanced from Christ to do so? But shall I set before thee what Race thou art of, Thy Name is *Apollyon*, or at least wise

thou art grafted into that Spirit that is *Apollyon* or Destroyer, and quite cut off from *Peter*, for all thy Boasting of him, and thou art a Pattern of Blood-Guiltiness, and not of Love in saving the Lives of Men. If any be minded to take up the *Pope's* Cause for him, let him shew where *Apollyon* is to be found; or *Abaddon*, as it is called in the *Hebrew* Tongue, both which signify a Destroyer; let them shew, I say, within all the Compass of *Christendom* (as it is called) or among all that profess *Christianity*, where that destroying Spirit is to be found that exceeds all others in destroying, if it be not among the *Papists*. As for the *Protestants* (though they have too much tincture yet of that Spirit) yet they have not committed such Cruelties and Butcheries of Massacres upon the *Papists* as the *Papists* have acted upon them; neither have they made such Shambles of *Papist's* Flesh and Blood, as the *Papists* have made of theirs in their publick Cities and Towns, where they have had Power. So that neither in Way of Judicature, nor in the confused Tumults of Massacres have they done like the *Papists*. When did they ever act like that which was done in our Nation in *Queen Mary's* Dayes, or like the Massacres done in *Ireland* of later Years? not to mention the many cruel and bloody Massacres in Forreign Nations. Now tell me, where must we find *Apollyon*, but where the greatest Destroyers be? and he is their King over them. If you can find out another besides the *Pope*, or that Spirit which acts the *Papists* in such Cruelties, I am willing to give Ear to it; but if you cannot, then know by whom you are acted in such things, and whose Example you follow; whether *Peter's* or the *Pope's*, for they are not both alike, one holding forth *Christ's* Example, the other a quite contrary, after which his Subjects walk, and therefore are they found so guilty of these things. For if he did hold forth the same Example as *Peter* did, his Followers would be like-minded; as it was and is with the true Disciples of *Christ Jesus* our Lord, who take him for an Example, none of them are Destroyers of Men's Lives for their Religion.

5. One Difference more still here appears between *Peter* and the *Pope*, from these very Words of *Peter* before mentioned. The *Pope* hath made a Distinction among his Believers, thus,
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some he calls *Clergy*, and some he calls *Laity*: The Flock or Body of his Believers he calls *Laity*, whereas *Peter* calls the Flock that believed in Christ, and were to be fed and nourished with the Word of Life, *Peter* calls them *κλήρους*, or *Clergy*, that is Heritage or Lot, so he calls the Body of true Believers God's Lot or Heritage, and the *Pope* applies that only to his *Clergy* who are in his Holy Orders (as he accounts them) thus he hath cast off the Form of *Peter's* sennd words, and hath taken up another unsound Form of Words contrary to *Peter* of whom he boasts. And the *Protestants* have not yet reformed themselves throughly in that particular, but they still call their Priests or Teachers *Clērgy*, and the rest *Laity*; as much as to say, the Common People. Thus as the State of the Popish Church is fallen from its Purity, so their Language is also changed with it. And seeing the *Pope* (who boasts of being *Peter's* Successor) hath thus degenerated from the written Tradition of *Peter*; what safe ground can any have to believe him in those he calls unwritten Traditions?

Thus you may see what a vast Difference there is between *Peter* and the *Pope*, who pretends to descend from him. 1. *Peter* fed the Flock, and exhorted the Elders who were to be Bishops over the Flock, to feed them. 2. Not to seek after filthy Lucre (as the *Pope* doth) 3. Not to Lord it over God's Heritage or Flock (as the *Pope* doth) 4. But to be good Ensamples to the Flock (which the *Pope* is not) Such Bishops as these *Peter* appointed. And for any other sort of Bishops, as Universal Bishop, or Lording Bishop, there is no footing in Scripture for such a one, from any of the Writings of the Holy Apostles and Servants of the Lord; but against them there is sufficient Testimony of Scripture, as this of *Peter*, and that of Christ himself before mentioned, *Mat.* 20. 25. 26. It shall not be so among you, saith Christ. So also *Paul*, the first Planter at *Rome*, that the Scriptures mentions, and the Lords chosen Vessel, saith, *1 Cor.* 8. 6. To us there is but one Lord, Jesus Christ. In the World there may be those that are called Gods, many, and Lords many; but to us who are the Church of Christ and his Servants, to us there is but one Lord Jesus Christ; not another Universal Lord, or Universal Bishop, nor any other Lords

Lords under him, for to us there is but one Lord. Therefore these Lords greater or lesser, universal or particular, cannot claim any right thereto over the Church of Christ, from him, or from *Peter*, or from *Paul*, being denied by every one of them. To whom then will they turn for their Foundation and Authority? Let them look to it as they will answer it before the only Lord that bought us, that we should be his Free-men and Servants to him, and not the Slaves of Men in our Consciences, as they are made in the Mystery of Iniquity, *Babylon the great, the Mother of Harlots, and Abominations of the Earth*, Rev. 18. 13.

Let us view this Mystery a little further which is headed with such a Monster, that is got up above all Kings, Princes Emperors, and see how it suits with that which was foretold of it by *Paul* that chosen Vessel of the Lord, 2 *Thes.* 2. He speaking there of the Day of Christ, satisfies the Brethren, that it was not at hand, nor should come, till there had been a falling away first, and the Man of Sin, the Son of Perdition be revealed. And then gives them a little touch of him, that he might be known when he appeared. And thus he describes him, ver. 4. of that Chapter, *Who opposeth and exalteth himself above all that is called God, or that is worshipped: So that he as God sitteth in the Temple of God, shewing himself that he is God.* This is the Apostles Description of him that was to arise in the falling away, and was to be the Top-Stone in the Mystery of Iniquity. Now let us make search, and see where we can find one that answers this Description like as the Pope doth. Who is there that sitteth in the Temple of God, shewing himself that he is God, and exalting himself above all that is called God, or that is worshiped? who is there that hath risen in the Apostacy, and doth so besides the Pope? I know that some honest people sensible of a Mystery of Iniquity working Inwardly in the Heart, and not minding that which was to appear outwardly, do apply all Inwardly that is spoken of it, but I must desire them and others to consider, 1. That the Mystery of Iniquity here spoken of by the Apostle, was not yet risen in the Apostles Dayes when he spoke of it, only he saw it working to get up: But it was to be letted or hindered, until he that did let was taken out of the Way for

or he was an Enemy also that should let it, and therefore was to be taken out of the Way; but the Inward Mystery of Iniquity in the Heart was alwayes the same. 2. I would have them to consider, that the man of Sin, the Son of Perdition which the Apostle spoke of, was not to be revealed till that which withheld the Mystery of Iniquity was taken out of the Way. And so it had its appointed time of working, of getting up, of being revealed, and of being headed by that man of Sin; and also of being consumed and destroyed, as is evident from this fore-named Chapter, 2 *Thes.* 2. I would not have any think that I speak against the searching out of that Inward Mystery of Iniquity lying and lurking in the Hearts of Men; but its my present Work to discover something of that false Mystery that hath risen up as a compacted Body politick or Citty, and is headed by a particular person, in Imitation of the Body of Christ, and of Christ the one Head thereof, but under that shape a Devourer and Destroyer, and so bath his Name *Apollyon*, & Son of Perdition. *John* calls him *ὁ Ἀπολλύων* *Rev.* 9. 11. And *Paul* here calls him, *ὁ ἰὼς τῆς ἀπολείας*, both from one root, which signifies destroying, for he is a Destroyer, and must go into Destruction or Perdition; and so *Judas* was called by the same Name, who betrayed the Innocent Blood; he was called, *ὁ ἰὼς τῆς ἀπολείας*, the Son of Perdition; but this must be another, and not *Judas*; for *Judas* was gone to his place long before: but this Son of Perdition was not yet risen; and rightly may this Shedder of Innocent Blood have the same Name given him which was given to *Judas*, who betrayed the Blood of the Innocent, seeing they both agree in one Spirit of committing Murder; there is only this difference, that *Judas* had not a Mystery to act under, but this hath a Mystery of Iniquity to act his part under, which was not then risen in *Judas*'s time: and so that which then went for plain down-right Treason and Murder, now goes for something more plausible, that it may not be counted Murder, but the just Judgment of God upon *Heresicks*, or the just Censure of the Church against *Heresicks*: And then the people taught this bloody Tenent, That it is no Sin to kill a *Hernick*, and so the great Murthers of the *Papists* come to be looked upon as good Service done

to God. O horrid Mystery to make so great a Crime, which is no where tolerated or countenanced by Christ or any of his Apostles, but utterly forbidden, and the quite contrary taught by them; I say, to make this look as a piece of Service done for God! So here the shedding of Blood of Innocent persons hath got a Mask over it, and is acted in a Mystery. The greatest Crime how fair a pretence it hath got! and so they that are involved in this Mystery, they come to be drunken with the Blood of Saints, and this stands as an inseparable Mark upon the Mystery of iniquity, *Revel. 17. 6.* Blood of Saints, Blood of Martyrs. But how doth this their Tenent and Practice answer the Spirit of Christ Jesus our Lord, and of the Holy Apostles. While he was in the Body, he went about doing good, but did no harm to any, nor would suffer it to be done to any: And therefore he forbade James and John when they would have called for Fire down from Heaven upon those that did not receive him; it is said, he turned and rebuked them, and said, Ye know not what Spirit ye are of; for the Son of Man is not come to destroy Men's Lives, but to save them; *Luke 9. 55, 56.* But you see that the Mystery of Iniquity is come for another End, even to destroy Men's Lives. So when Peter drew his Sword and cut off the Ear of Malchus, Servant to the high Priest, Jesus would not suffer it to pass without healing it again, and saith to Peter, *put up thy Sword again into his place, for all that take the Sword shall perish with the Sword, Mat. 26. 52.* And Christ told his Disciples, that the time would come, that Men should put them out of their Synagogues, yea and kill them, and think that in so doing they did God Service, just as they do under the Mystery of Iniquity. But mark, from what ground? *These things will they do unto you, saith he, because they know not the Father nor me, John 16. 3.* So that you may see that Ignorance (which among the Papists is counted the Mother of Devotion) is the ground of murdering the Innocent. And such principles as this is part of that Smoak that hath risen out of the bottomless pit of Men's Imaginations, and hath darkened the bright shining of the Gospel of Truth, and kept Men in the destroying Nature, ignorant of God and of Christ. And he that opened this bottomless

pit, and let out such Smoak was a Star fallen from Heaven. The Angels or Ministers of the Churches Christ called Stars, *Apo. 1. 20.* Now this was a star fallen, to whom the Key of the Bottomless pit was given, who had power to open the pit. This must needs be in the Churches of Christ, for there were the Stars. Now what is the Use or power of a Key, but to let forth or shut in. This Star had got that power that he could let forth smoke out of the bottomless pit: He could establish Principles and Doctrines and Traditions of his own; and so open the bottomless pit of Men's Inventions and Imaginations, for there is no bottom to be found. And so here rises a smook out of this pit which darkens the Sun, the pure Light received from Christ. And so the bright Sunshine of Truth being darkened with smoaky Imaginations of Men's Hearts, and Wisdom of the Flesh, out comes the Locusts out of this smook, who have Power to kill; and so comes in the murdering Spirit again, which was once cast out by the Doctrine of Christ and of his Holy Apostles. And the King over these murdering Locusts was he that was the Angel of the bottomless pit, the Star that was fallen from Heaven, *Rev. 9. 1, 2, 3, 11.* Thus you see whence was the reviving of the killing Spirit, which had been prohibited by Christ: It was from a fallen Star, one that was fallen from the pure Doctrine of Christ, and from an Innocent and Heavenly Life, yet retained such Power from his place that he was in, that he could make his own smoaky Imaginations take place, and his fleshly Wisdom, which works contrary to the Wisdom of God. Thus this man of Sin being exalted above all that is called God, or that is worshipped, you may understand what Power he hath, and whereto it tends. It works quite contrary to Christ Jesus and to the Holy Apostles, though under pretence of honouring them, he bears up himself in peoples Imaginations as Successor to them, and the chief Father in the Church of Christ.

People open your Eyes, and be not so befooled with that doating blockish principle, that *Ignorance is the Mother of Devotion*; but search the Scriptures, and try all things, and hold fast that which is good, as you are exhorted in the Scripture to do, *1 Thes. 5. 22.* And those at *Born* that did so when *Paul*

preached to them were commended for it, and counted of a
 more Noble Spirit then others, in that they would search and
 see with their own Eyes, and not take things upon trust;
 therefore many of them believed, as you may read, *Act. 17.*
10, 11, 12. Is it likely that Ignorance should make men more
 devout to God? Have not the most knowing Men in the World
 been alwayes the most devout to God? Search the Scriptures
 from end to end and see? Begin at *Enoch* who saw Dayes that
 are yet to come, so far of; was not he devout to God, think
 you, who had this Testimony, that he walked with God? Was
 not *Abraham* devout towards God, who fore-saw the Day of
 Christ in his time and rejoyced? Did *Moses* want Devotion?
 Did his being brought up in all the Learning of *Egypt*, or his
 great Knowledge in all the Counsels of God make him less de-
 vout to God? Was *David* less devout, because he made the
 Testimonies of the Lord his Delight and his Meditation? and
 doth not he pronounce him Blessed whose Delight is in the
 Law of the Lord? Was *Daniel* less devout by understanding
 by Books the time of their Captivity? O foolish principle,
 contrary to all Experience! have not the most devout Men
 mentioned in Scripture been Men of deep Understanding in the
 things of God? for shame you Teachers among the *Papists*,
 teach them better Doctrine, and let it appear that you do so,
 by their Liberty and Boldness to search into all Truth. For
 we know you do but lye if you say you teach them otherwise,
 whilst they live according to that principle, and dare not
 search the Scriptures. Do ye not remember that it was said
 of old, *Hos. 4. 6. My People are destroyed for lack of Knowledge?*
 What, do you delight in the Destruction of people, that you
 keep them lockt up by such a principle from searching the Scrip-
 tures? Its a Doctrine to be abhorred by all Men, as fit only
 for Hell, and the Kingdom and Children of Darkness, who
 hate the Light, lest their Deeds should be discovered: But its
 not to be admitted among the Children of Light, who are not
 of the Night, but of the Day, who love the Light, and bring
 their Deeds to the Light, that they may be made manifest that
 they are wrought in God. If the Pope and his Subjects were
 Children of the Day, they would not fear the Light but love
 it,

it, as all Children of the Light do. But being in Darknes they love the Darknets, and its fit Doctrine for his Kingdom, to keep his Subjects and Slaves in Darknes, lest they should discover his Abominations, and so deliver their own Souls from under his Thralldom; for Ignorance is the Mother of Devotion to him, and to the dead Forms of Worship, and vain Repetitions and Traditions, which he keeps the People in Bondage to, for his own Gain. But let him or any of his shew from the Writings of the Holy Men of God where ever such Doctrine was taught among them. Its he that hath the Key of the bottomless Pit that hath taken away the Key of Knowledge, darkening the Sun and the Air with his smog: Its he that hath let out that Doctrine out of the bottomless Pit. Deliver your selves you poor deluded People, who are held Captive in his Chains of Ignorance, under that serpentine Fallacy, that it is the Mother of Devotion; for its only so to him, but not to God, who will have the Knowledge of himself to be as the Waters that cover the sea, as he hath promised, and shall be fulfilled in due time. And therefore Peter opens to you the Way to Knowledge, but this false Successor shuts up the Way to Knowledge. Add to Faith *Verine* (saith Peter) and to *Verine* Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Love; for if these things be in you and abound, they make that you shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see far off, and in that Blindness would the Pope and his Agents keep you by Doctrines of Darknes, lest you should see too far to be ruled by them.

If you did but quit your selves of that one principle of Darknes, and with single Hearts search into Truth as the *Berrians* did, you would come to see many more things of your own selves to be faulty. How easily might you see by the Scripture the horrid Blasphemy of that Man of Sin, that such a one as *Simon Magus* (who thinks that the Gift of God may be purchased with Money) should claim so near Title to the unspotted, pure and holy Lamb of God, while he is in the Gall.

Gall of Bitterness and Bond of Iniquity; deluding your Souls with his pretended pardons for Sin to rob you of your Money. But indeed he cannot sell you that, nor give you that which he hath no Power in.

Many other things are corrupted among you if I may not say all, and you are far from that pure State in which the Church of Christ was at the first at *Rome*. But these things were first presented in the Light before me to mind you of, that if it be the good Will of the Lord some of you may have your Eyes opened, that you may see to whom you enslave your Souls, and may flee out of *Babylon*, lest you partake of her Sins, and so partake of her Plagues.

And if any of you shall be incensed against me for telling you the Truth, I must bear it. For I write not these things in Contempt of any, or to vilifie any particular Person, but in Faithfulness and Compassion to your Souls, to lay before you the State wherein you stand, enthrall'd in your Spirits to a false Power, no Successor of *Peter*, but of *Simon Magus*, a fallen Star, the Angel of the bottomless Pit, King of the Destroyers, who hath his Name *Abaddon* and *Apollyon*, who is exalted above all that's called God, or that is worshipped; and so seeing where you are, you that are simple-hearted, and have any Honesty in your Hearts towards the Lord, you may be awakened to look about you, and to quit your selves like men, and may seek after the Liberty of the Sons of God and to serve him as his Free-men, purchased by the Blood of Christ, from the vain Traditions and Injunctions of men which the Lord hath not commanded.

Other things still open themselves before me, which I would not hold back from you, but as the Lord doth open the Error of them to me, so to communicate the same to you.

Your *Beads*, and set number of *Prayers*, and *Crucifixes*, and *antick Crossings* of your selves, they are all Works of Darknes and of the Night, and not of the Day, and will not abide the Light. Think you that that God which searcheth the Heart and Reins, and saith, *My Son give me thy Heart*, that he delights in Lip-Labour; or in the Number of *Prayers*, insomuch that you

you stand in need of a String full of Beads to count the number of your Prayers by ? This is just to do like the *Heathen*, who think to be heard for their much babbling and vain Repetitions, which Christ forbade to his Disciples, *Mat. 5. 7, 8.* And which the Lord hated, and cryed out against by his Prophets among the *Jews*. *Isa. 1. 15. When you spread forth your Hands, I will hide mine Eyes from you; yea, when you make many Prayers I will not hear; your hands are full of Blood.* And its in vain also for you, so long as you retain your Bloody Tenents, or Bloody Thoughts, to expect to be heard of the Lord. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, for such the Father seeketh to worship him, *Job. 4. 23, 24.* And they that so worship him they have a better helper and remembrance then either Beads or Books. We know not what to pray for as we ought, saith the Apostle (to the ancient Church of *Rome* to whom he writ) *Rom. 8. 26, 27.* But where's our Helper then ? Not from *Books* or *Beads*, but the *Spirit* helpeth our *Infirmities*. There was the Helper of the ancient Church of *Rome*, and there's our Helper, one that knows the mind of our Spirit, and makes Intercession for us with groanings which cannot be uttered. There's the Helper of those that cannot tell how to utter a Word, and their groanings are heard of the Lord, who searcheth the Hearts. And this Helper administers Words also according to the Condition of the Heart, as there is need. But when the Heart is far from him, then to draw near him with the Lips, this is but an Abomination before him; and to offer up the Sacrifice of Fools; and so your Beads are of no use, but in the offering up the Sacrifice of Fools. I wonder that you your selves do not consider the Childishness, and Ridiculousness, and Folly of them; they are so Ridiculous Childish Bables, that they are not worthy to be mentioned by *Christians*, who should know a measure of the Spirit of Christ in them to teach them to pray; know ye not that Christ is in you, except you be Reprobate & reprobate to every good Work. But I shall come closer to your Prayers then your *Beads*. Your Prayers themselves are all Abomination to the Lord, with *Beads* or without *Beads*, by the help of Books or without them. Your private Devotions

or Prayers, and your publick Prayers, all are Abomination to the Lord, while your Hands are full of Blood, and your Hearts and Thoughts full of Blood. Your Principles are bloody, your Practices are like them, full of blood. Market-places, Stones in the Street will witness against you, that you are a bloody People; your Prisons, your Inquisitions will witness against you, and therefore your Prayers are an Abomination to the Lord. And it will not cure the Sore; it will not hide your blood-guiltiness to say, they are *Hereticks*; they are Tares that we cut off, such as infect the good Wheat; they are Troublers of the Church, and its no Sin to kill a *Heretick*. So indeed you are taught, as by your Practices hath sufficiently appeared to the World. But have you never read what Christ said to those his servants who enquired of him, whether they should pluck up the Tares or no, *Math. 13. 29, 30.* How he forbad them, saying, *Nay—Let both grow together until the Harvest*, and then he explains to his Disciples when the Harvest shall be, and whose Work it shall be to separate the Tares from the Wheat. The Parable begins *ver. 24.* and ends with *ver. 30.* And Christ's own Explanation of that Parable you may read from *ver. 36. to ver. 43.* where he saith plainly, *The Harvest is the End of the World, and the Reapers (who are to do that Work) are the Angels.* And so he reserves that Work for them who shall be sufficiently able to distinguish Tares from Wheat, *Hereticks* from true *Christians*. And therefore till then they are to be let alone in the Field (which is the World.)

Now here are two contrary Lessons, your Masters say, you may kill *Hereticks*, and so instigate you thereto, and make you believe that you do good Service to God and the Church thereby. But Christ Jesus, the Lord, and our alone Saviour saith, *No, let them alone untill the Harvest.* Now chuse which Master you will cleave to; for you cannot serve both in their contrary Precepts. If Christ Jesus be your Saviour then follow him; but if the Pope and his Companions be your Saviours then follow them, and continue in your bloody Principles, and Practices, and bloody Spirits, and see if they can save you; who cannot save themselves, nor give ac-

count unto God for what they do, seeing they go contrary to his Commands; See if they can make your Prayers accepted, who are Men of Blood themselves, and whose own Prayers are therefore an abhorring to the Lord. Your Church is a Church of Blood, and therefore all your Prayers are an Abomination to the Lord. Repent therefore in the first place, of your Blood-guiltiness, whosoever of you hath but consented in your Hearts to that Act of killing for Religion; and cleanse your Spirits from that Scarlet Dye, whosoever you be; and come before the Lord with Love in your Hearts for your Enemies; and then your Prayers may find Access to the Throne of Grace. But if you come otherwise with a Principle of killing and destroying in your Hearts, you do but pray for your own Destruction, when you say, *Forgive us, as we forgive.*

Nor will your Crucifixes, or Crossings of your selves prevail any thing with the Lord, being but empty shadows of things, whereby you evade the true Cross of Christ, and cast it off your Necks. Its true, Constantine the great (so called) he, as its recorded of him, used the Sign of the Cross in his Engagements in Battel, and that properly; to hold out against the Persecutors of Christianity, that he openly owned and embraced that Christ who was crucified upon the Cross, whom the Enemies therefore vilified, because of that manner of Death, and crucified some of his Followers after the same manner in contempt of him. But he was to honour him under the same Sign which they despised him for. We may believe that that thing was prompted to him from the Lord; But its good to consider his condition at that time, and how suitable it was to his Condition and the times. Its true, there was that in his Heart that favoured and cherished the Christians, and which abhorred the Persecutions of the other Emperors (for then was the Roman Empire divided among four, of which Constantine was one). And especially his Heart rose against the detestable Wickedness of one of the Emperors called Maxentius, who ravished the Citizens Wives, and put many to Death unjustly. And so Constantine thinking how to remove that Tyrant, cast in his Mind, what God he should choose to himself to call upon as a Helper in that Work, in going against that Tyrant. And in this his Deliberation and Care to effect this Work, its said, *That a bright Light shined in Heaven*

ven was represented to him in form of a Cross, with this Inscription;
In hoc vince, that is, *In this overcome*. You may observe, that
 he was wavering in his mind, what God to turn to for a
 Helper, being yet ignorant of the true Helper; and therefore
 the Lord answered the Simplicity of his Heart by a Sign,
 shewing him, to whom to turn; and also gave him that *despised*
Name of Christ crucified, to war under; and by the outward Sign
 of the Cross, to hold forth in the World the Crucified Christ,
 being at that day so despised. And so being obedient to the
 Lord in holding forth that Name, and owning him openly by
 that Sign, the Lord made him victorious and great. But now
 ever after to make an Idol of the Cross, as if the Cross had
 done all for *Constantine*; this is just like the doings of the
Israelites; for whom the Lord commanded *Ahaser* to set up a
 fore-running Sign of Christ crucified; even the Serpent in
 the Wilderness; by looking up to which they should be healed
 who were stung with fiery Serpents; for after the use of that
 brazen Serpent, and service of it was ended, they went a who-
 ring after it, admiring it, and idolizing it, as if it had hea-
 led by its own Vertue. And just so do you, after the Sign
 of the Cross, when the service of it is finished. And there-
 fore as *Hozekiah* took the brazen Serpent and stamp it to
 Powder, so ought the outward sign of the Cross which you
 so Idolize be dealt with. The Cross of Christ which you
 ought to take up daily, and bear about you, is, the Crossing of
 your own corrupt Wills and Affections, and fleshly and car-
 nal Liberties, and Looseness of the Tongue to utter Vanity:
 You ought to cross your Wills in laying down your Necks to
 the Yoke of Christ, in bearing the Reproaches of loose and
 ungodly Walkers, who scoff at a Holy and Innocent Conver-
 sation; and also in bearing the Opposition and Contradiction
 of such as may traduce you for withdrawing from those who
 worship God after the Traditions of men, and have a Form
 of Godliness, but deny the Power thereof. In these and such
 like things as these doth the Cross of Christ lie, not in a Chil-
 dish Picture of the Cross, or antick signing of your selves, as if
 the Power lay in that. Therefore become Men in Understanding,
 and offer unto God a rational sacrifice, laying aside Childish
 things.

I have something still before me, to offer unto you for your good, for my soul intirely desires your deliverance from under your bondage that you are in to the man of sin. Your Images and Pictures, wherefore doe you use them in your approaches to the All-seeing God, who is present in all places, and searches all hearts, and knows the thoughts of the heart? Wherefore, I say, doe you use them? If you worship them, then are you Idolaters. If you say, nay, we worship them not, but only use them, as representations, to put us in mind of God, and of Christ Jesus our Saviour; then be ye witnesses against your selves, That Christ Jesus dwells not in your hearts to imprint the living remembrance of himself in you. Are you members of the Catholick Church, which is so surely builte upon the Truth, that all deserve to be burnt as Hereticks that submit not to your Traditions? And are you so forgetfull of the Lord that you need Images to mind you of him? Be witnesses, I say, against your selves, that God dwells not in you, nor you in him; and that you have lost the Union which the Saints once had and yet have with God; who therefore stand in no need of such things to put them in mind of the Lord; for his loving presence in them keeps their minds and hearts with the Lord. Therefore you are become strangers to God; and to the holy Anointing which keeps abiding in him. And herein you are degenerated from the first state of Believers, and of the *Primitive Church at Rome*, who were led of the Spirit, and had the witness of the Spirit, witnessing with their Spirits, that they were the Sons of God; and so walking with God in the Spirit they needed no such thing to keep them in mind of God, nor did they use any such things.

But wherefore, I say again, do you set Images and Pictures before you, when you pray to the Lord? Is it to divert your minds that you should mind something else besides the Lord in your prayers, lest you should serve the Lord with all your heart, and with all your mind; or you set such things as mediators between God and you? If so, then know that you have Chosen to your selves mediators which God hath nor appointed: but you have set up the devices of your own hearts. If it be only to put you in mind of the Lord, then when you

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are put in mind of him and go to pray to him turn from them, and put them out of your sight, lest they divert your minds.

But wherefore must the Image of *Mary the Mother of Jesus*, and the Image of *Peter*, or any other holy servant of Christ be set before you when you pray? Do you worship their Pictures; Or do you pray to the Picture, or to them? If you worship their Pictures, or pray to their Pictures, you are Idolaters. If you pray to them that are represented by the Pictures, you make Gods of them, and so still you are Idolaters. And you give them that worship which is only due to God, & which *Paul* and *Barnabas* durst not take to themselves, when the men of *Licaonia* would have done Sacrifice to them, but rent their clothes and ran in among them, to constrain them, as soon as they perceived it. If you say, That was Sacrifice, but this is prayer to them. I Answer, Is not prayer Sacrifice? Is it not preferred before burnt Sacrifice? Is it not above the burning of a Lamb, or an Ox, or above the burning of Incense? Is not the thing itself more then the Type or Shaddow? The Type sometimes is an abomination, though of Gods own appointment, as Sacrifices, and burnt Offerings, and burning of Incense was, *Isa.* 66. 3. But the true Incense, the prayers of Saints never is so. Therefore prayer is greater then sacrifice, which the Apostles abhorred to be done to them: Nor would *Peter* suffer *Cornelius* to worship him, but took him up, saying, stand up, I my self also am a man, *Act.* 10. 25, 26. Neither would the Angel of the Lord suffer *John* to worship him, when he fell down before his feet to worship, but saith to him, See thou do it not, for I am thy fellow Servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book: Worship God, *Rev.* 22. 9. You may hence learn, if you be Ignorant of it, That Angels, and the Prophets, and others that keep the sayings of this Book are all Fellow-Servants to God. And because they are Fellow-Servants they ought not to worship one another; the least Member is not to worship the greatest, neither Saint nor Angel. Thats the reason the Angel gives why he would not suffer *John* to fall down before his Feet to worship; because he was but his fellow-Servant. Do you think that *Mary*, or *Peter*, or *John*, or any other holy Servants of the Lord would not say the

thelike, if they were present, and see you falling down to worship before their Feet, and to pray to them? would they take the Honour of God to themselves any more then the Angel did? No surely, they would not stand between God and his Honour any more then the Angel did. Your falling down to worship them shews, that you are ignorant of that pure and holy Spirit that dwelt and dwelleth in the Saints, which makes them Jealous of such actions, lest God thereby should be robbed of his Glory. There's no right Spirit will desire it, or delight in it, but be afraid of it.

Its the spirit of the Devil that delights to be worshipped, who would have had Christ to fall down and worship him; and now would have Men to fall down and worship any thing but God; and its that spirit which Men gratify, when they worship any other but the Lord. Therefore turn from this Idolatry, and worship the only Lord God who made you, the Heavens, and the Earth, and all the Host of them, even all the Angels and Holy Men that are in Glory, who themselves fall down, and worship him, and dare not take to themselves that which belongs to God.

Will you make Gods of Men, and imagine them to be present (as God is) over the Face of the Earth? It may be ten thousand Persons or more, in several parts of the Earth, as far distant some of them, as the East is from the West, may be all praying at once to the *Virgin Mary*, or to *Peter*; or some other; do you think them to be present in all Places to hear their Prayers, as God himself is present? If you do so think of them then how differ they from God in his Omni-presence and Omni-science. If you say, No, they are not present every where as God is; then (if they could hear Prayer) yet how many of these must pray in vain to those who cannot hear them? I thus follow you to convince you of your Error, if it may be. Away, away with your abominable Idolatry, in making Gods of Men, and praying unto them as if they were every where; and let your Hearts turn to the Lord, who hath created you, and in whom you live and move and have your being, who upholds all things by the Word of his Power, and who is present in all your Hearts, and Reins, and sees the

The Intent and Purposes of your Hearts. Who though he made all things, and the Heaven be his Throne, and the Earth his Foot-stool; yet humbleth he himself to draw near unto his Creature; and to this Man will I look (saith he) that is poor and of a contrite Spirit, and trembleth at my Word, Isa. 66. 1, 2. Therefore none need to be discouraged, and pretend to make Mediators of the Saints, as if they themselves were unworthy; for the poorer in Spirit that any one is, the nearer doth the Lord draw to that man. And he hath appointed no Mediator between himself and us, but one, even the Man Christ Jesus; for so the Apostle Paul hath plainly expressed it, 1 Tim. 2. 5. For there is one God (saith he) and one Mediator between God & Men; the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time. Therefore they, that set up to themselves other Mediators, they are gone from the one Mediator which God hath appointed, and follow devices of their own Hearts, and the vain Traditions of men which will not profit them.

Lastly you give us all ground to think, that you are guilty to your selves, or at least wise your Predecessors were guilty to themselves of breaking the second Commandment by your Images and Pictures; or else what need they have put it out of your Bibles, or out of the number of the ten Commandments? But it look't them so full in the Face that they were not able to behold it, and therefore expunged it out of your Bibles. It may be some may read it here, who never read it in their Bibles, therefore I will set it down here for them to read.

Thou shalt not make to thy self any graven Image, or the Likeness of any thing which is in the Heavens above or in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a Jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto thousands of them that love me, and keep my Commandments.

This is that second Commandment, which your Books want; because your Practice will not bear it, its written Exod. 20.

4. 5. 6. If any be so bold as to say, there is no such Commandment; let them consult with the *Jews*, and ask them whether their Bibles have it in or no; for they can give you certain Information in that point, and from them we have all received the old Testament.

Thus I have in Faithfulness laid before you, what was represented to me from the Lord concerning your Condition. And God is my Witness, before whom I stand, that I have not writ these things in Malice or Wrath against you, or any Person among you, but in Faithfulness to your Souls, to let you see where you are.

And if any of you continuing in your bloody Principles and bloody spirit (for you are noted for a bloody People) shall seek my Life for my Love to you, in dealing plainly with you, in letting you know the Truth, and so add that also to your Blood-guiltiness, I value it not upon this Account, in Testimony of the Truth delivered to you, and of service to your Souls therein. And therefore I subscribe my Name, who am a Lover of Truth and Righteousness, Meekness, Humility, Love and Faithfulness in whomsoever I find them, and of all whose Hearts are towards the Lord in Sincerity.

Written in the Year 1673. and in the 7th Moneth,

By William Tomlinson.

THE END,